come to gidre into oon: now it is
not to ete ye lordis soper/ for whi
ech man bifor tak ip his soper to
ete/ & oon is hungry: & anoy is
drunkin/ whey ze han not houses
to ete & drynke: or ze despisen ye
churche of god. & confounden hem yat
han none &/ what schal I seye to
zou: I preise zou: but here ynne
I preise zou not ¶ For I hanne
takin of ye lord. yat yig which
I hanne betakin to zou/ for ye lord
ihesu in what nyzt he was betrai
ed: took breed & dide pankingis
& brak & seide/ take ze & ete ze:
yis is my body which schal be
betrayed for zou/ do ze yis ying
into my mynde/ also ye cuppe.
after yat he hadde soped: & sei
de/ yis cuppe is ye newe testa
ment in my blood/ do ze yis ying.
as ofte as ze schulen drynke into
my mynde/ for as ofte as ze schulen
ete yis breed. & schulen drynke ye
cuppe: ze schulen telle ye deep of
ye lord. til yat he come/ yforze
who euer etip ye breed. or drynk
kep ye cuppe of ye lord vnworyly: he schal be guilty of ye bodi
& of blood of ye lord/ but preue
a man hi silf: & so ete he of ye sil
fe breed. & drynke of ye cuppe/ for
he yat etip & drynkip vnworyly:
etip & drynkip doun to hi. not wis
ely demyng ye body of ye lord/ yf
fore among zou manye be sykke
& feble: & manye slepen/ & if we
demede wyselye us silf: we schulden
not be demyd/ but while we ben
demed of ye lord. we ben chasti
sid: yat we be not dampned wip yis
world/ yforze my brynen whanne
ze comen to gidre to ete. abide
ze to gidre/ if ony man hungry:
ete he at home. yat ze come not
to gidre into doom/ & I schal dis
pose ofe yingis: whanne I come/

Bot of spirit ¶ Ca. xii.
tual yingis. brynen I wi
le yat ze wnknowe/ for ze
writen yat whanne ze were hepene
men: how ze were led goynge to
doumbe maumetis/ per forze I
make knowin to zou. yat no man
spekinge in ye spirit of god: seip
departyng fro ihesu/ & no man may
seie ye lord ihesu: but in ye holy goost
gifes yat be: but it is al oon spirit/ & diuise
it is al oon lord/ & dyuise worchings
per ben: but al is oon god yat wor
chip alle yingis in alle yingis/ And
to ech man ye schewing of spirit
is zoiuen to profit/ ye word of wis
doun is zoiuen. to oon bi spirit/
to anoyr ye word of kunyng: by
ye same spirit/ feip to anoy: in
ye same spirit/ to anoy: grace
of heelynis in o spirit/ to anoyr:
ye worching of vertues/ to anoyr:
profecie/ to anoyr: verry knowing
of spiritis/ to anoyr: kyndis of
langagis to anoyr: expownyng
of wordis/ and oon & ye same
spirit worchip alle yes yingis:
departinge to ech by hi silf as
he wole/ for as per is o body. &
hap many mebris/ & alle ye me
bris of ye body. whanne yo ben
manye. ben o body: so also crist
for in o spirit. alle we ben bap
tyzid into o body. eyr iewis eyr
hepene. eyr seruantis. eyr free.
& alle we ben fillid wip drynke
in o spirit/ for ye body is not o
mebre: but manye/ if ye foot
seip. for I am not ye hond I am

not of ye body: not yforze it is not
of ye body/ & if ye eere seip. for I a
not ye yze. I am not of ye body.
not yforze it is not of ye body/ if
al ye body is ye yze: wher is hee
ring: and if al ye body is heering:
wher is smellyng/ but now god
hap sett mebris. & ech of hem in
ye body as he wolde/ yat if alle we
re o mebre: wher wer ye body:
but now yben many mebris: but
o body/ & ye yze may not seye to
ye hond: I hanne no nede to yi wer
kis/ or eft ye heed to ye feet: ze ben
not nedfull to me/ but mo che
more yo yat ben seyn to be ye lo
wer mebris of ye body: ben mo
ze nedeful/ & yilke yat we gesse
to be ye vnworyier mebris of
ye body: we zyne more honour
to hem/ and yo mebris yat ben vn
honest: han more honeste/ for on
re honeste mebris: han nede of
noon/ but god tempride ye body. zy
nyge more worschip to it to who
it fayldi: yat debate be not in ye bo
dy/ but yat ye mebris be bisy into
ye same ying ech for oy/ & if o me
bre suffrip ony ying: alle me
bris suffren ywip/ eyr if o me
bre wopey: alle mebris wopen to
gidre/ & ze ben ye body of crist:
& mebris of mebre/ but god set
te sum me in ye churche/ first a
postlis. ye secunde tyme profetis.
ye yridde techeris. afterward
vertues/ afterward graces of
heelingis. helpingis. gouernaylis.
kyndis of langagis. interpreta
cions of wordis/ whey alle apost
lis: whey alle profetis: whey yr
alle techeris. wh yf alle vertues.
whey alle me han grace of hee

lyngis. whey alle speken wip
langagis/ whey alle expowne ny:
but suche ze ye better gostly zif
tis/ & zit I schewe to zou a more
excellent weye ¶ Ca. xiii.

If I speke wip tungis of
men & of angelis. & I
hanne not charite: I am made
as bras sownynge. or a symbal
tynkynge/ and if I hanne profe
cie. & knowe alle mysteries. &
al kunynge. & if I hanne al feip.
so yat I mene hillis fro her
place. & I hanne not charite: I
am nowzt/ and if I departe alle
my goodis to pe metis of poze
men. & if I betake my body. so
yat I brene. & if I hanne not charite:
it profitip to me no yig/ char ite
is patient/ it is benygne. chari
te enuyep not. it doip not wicked
ly. it is not blowin. it is not couey
tous. it sekip not yo yingis yat be
hise owne/ it is not stured to wrap
pe. it pendip not yuel. it ioyep
not on wickidneise. but it ioyep
to gidre to treupe. it suffrip alle
yingis. it bileuep alle yingis/ it hop
ep alle yingis. it suffeynep alle
yingis/ charite fallip neie down/
whey profecies schulen be voydid.
eyr langagis schulen ceesse. eyr
science schal be distroyed/ for a
party we knowe: & a party we
profecien/ but whanne yat schal co
me yat is parfyt: yat yig yat
is of party schal be auoydid/ whan
I was a litil child: I spak as a li
til child. I vndirstood as a lytil
child. I ponzte as a lytel child/
but whanne I was maad a man:
I auoydide yo yingis yat weren
of a lytil child/ & we seen now by